

## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

## THE SPIRITUALIST'S FAITH.

THE Christian delights to trace, through the maze of past events, the gradual inception and increase of his religious belief; but the Harmonial philosopher glows with generous enthusiasm as he sees along the pathway of the race, creed after creed, like our rocks and mountains, crumbling to form a soil in which the flowers of this latest and most beautiful of all religious growths may take root and spring up to enduring life. The progressionist believes that, together with the improvement of the human race, there has been a corresponding improvement in the conceptions of man's relations to his Maker, and greater preponderance of the divine attributes of mind over the mere animal instincts; while his analogical reasoning points to a future when the realities of another life will be so generally entertained that men will endeavor to fit themselves for it while yet upon earth.

It is seemingly useless to argue that it is beneficial to have some faith; no true philosopher can doubt this, and if this be so, he must admit that the more reasonable and exalted that faith, the better will it be for us. To entertain a faith implies the existence of such a thing as a conscience. The more pure and active the faith, so much the more delicate must the conscience be; and, of course, the more urgent the appeals of conscience, the greater probabilities of our being truly good. Admit that it is of any benefit to have a faith, a sense of responsibility, a controlling conscience, and we are compelled to admit the rest; for the purer the faith, the stronger are our affinities for what is pure. What is man without a faith? A poor, weak creature, ready to alternate to either extreme to which appetite or impulse goads him; a being without a purpose, having relations to a mere span of time, that, like a trail spider-web woven from different points of a circle, stretches from his birth to his death, preceded and succeeded by an immensity of years that swallow up computation. No God for him, no soul to live forever! The fires of his intellect, burn they ever so brightly in life, are quenched by the waters of the dark river, and his sun sets in eternal night.

Do we need proof of the excellence of having a faith, and the increased refinement attained by nations under enlarged conceptions of the nature of the soul? Let us contrast our own nation with those tribes who have no idea of a God or of an immortality, such as those at the Bay of Soldania, in parts of Brazil, in Jordan, and in the Caribbee Islands. Do we not find them steeped in barbarism, low and degraded in the scale of human being? Going up higher and higher, step by step, we find a constantly increasing freedom of the individual, greater equity in the laws, more peaceful parents and less passionate strife as we approach those faiths which are based upon the spiritual parts of man's intellect. Mohammedanism was based upon the gratification of lust; it appealed to love of pleasure, avarice, and thirst for dominion, and its votaries carried sword and fire to burn out and destroy other faiths, and introduced their own. But our own glorious belief, appealing to the very noblest faculties, manifests its presence in an individual by reasoning, hopefulness, mirth, benevolence, spirituality, reverence and universal tolerance. As it concedes to every man the right to follow his conscientious promptings, and calls for the exercise of these higher faculties, it needs no proselyting armies to devastate countries for its sake. Having no holy sepulcher, except in the kingdom within us, it needs no crusaders to bind on the sword of the carnal man to carve a path for its devotees to travel on to a religious shrine. It strikes no blows, but wards them off, and shows the nobility of its nature by its kindly tolerance for the feelings of others, as Christ struck not back when he was spit upon and reviled, but conquered by the spirit of love. See the contrast between the two; how wide the difference between Mohammedanism and Spiritualism, and how infinitely greater still if we go to Fetichism and Idolatry! Progression! progression is the eternal law of our existence: from lowest to highest, from bad to good, from small to great, its ceaseless, silent and irresistible march bears us on, upward onward, to something more perfect, more Divine! We see it in its mightiness when we seek for knowledge among the rocks of the earth's surface, as we trace the finely divided and perfected soil of to-day back to primeval chaos; we see it in its loveliness when we plant the violet and watch its gradual development into buds and fragrant flowers; and we see it in its still higher and more interesting manifestations when we leave more mineral and vegetable forms, and follow its dazzling course through the realm of Mind! Nations dying to give birth to more intellectual nations; governments and just laws succeeding to barbarism and misrule; houses replacing huts, steam and electricity supplanting the paddled canoe and the foot messenger; and, more glorious far, the spirit being more rapidly developed, and sooner fitted for its immortal home.

We can see that as this inward being became more and more freed from the trammels of savagism, it strove to solve the problem of its nature. Recognizing the probable existence of a power in the universe superior to itself, it worshipped the howling hurricane, the blazing sun, the wide hoarse ocean, the lightning as it wildly leaped from its lair in one black cloud to the bosom of another, the crashing and rumbling thunder, all these at times; nay, less reasonably still, even stones, and blocks of wood hewn into hideous shapes by the hand of man. But the great conception was that when, on being warmed into more activity of thought, it originated the idea that God is Spirit, and

not mere matter. Looking at this wonderful truth through its imperfect senses, which like clouded windows serve but to distort the images beyond, it sees this great Spirit the gigantic duplicate of itself. In size, form, color, and idiosyncracies, it is the individual magnified. Is the nation warlike? its God is a Mars or Jupiter. Is it avaricious? it worships a golden calf, or the possessor of a city with diamond walls and gates of precious gems; the temples are made of silver, and the very streets paved with gold. Is it sensual? it creates a paradise of Houriis, and passes an eternity in the very exquisiteness of refined bestiality. Is it revengeful and marauding? its Deity is shrouded about by the horrid sulphurous fumes from a burning lake, his hands armed with thunderbolts, and his malicious face lighted up by livid lightnings. Is it peaceful and spiritually minded? then is its God a God of Love—then does God whisper to the soul in every evening breeze, flash in every sparkling sunbeam, live in every shivering leaf, call in the white splendor of each leaping cataract, and shine with ineffable glory in each traveling planet! Then does there go forth a great network of brotherly love that binds that nation to every other on the earth, and stretches even to the great Father of all, the great Spirit of creation.

We can always determine from the conceptions of Deity in a nation what its true character is. The Deity will be more dignified and really spiritual in proportion as the nation is intellectually developed. The more a rational idea can be presented for examination the greater agitation of thought will there be, and consequent tendency to improvement. Hence if we can show a nobler ideal than the revengeful and warlike gods of the ancients, we cultivate the higher faculties of the mind at the expense of the baser ones, and thus gradually elevate the standard of spiritual development. Now we assume that a man's conception of God will be nobler as his own character is nobler, and that if one is degraded in intellect or morals, by giving him an idea of a pure spiritual faith to aspire to, we shall elevate him from his debasement. If we foster in him a sensitive conscience, we shield him from much harm, and prepare him to be a good citizen. We claim that the beautiful faith of the Spiritualist appeals to every noble faculty of man's nature; that, received in its purity into a mind, it will infallibly bring peace and joy to that mind. It cultivates the sentiment of love, both to God and to man; it fosters a true manhood; it makes demonstrably certain the fact of immortality; it extinguishes all forms of tyrannical governments, and thus is most democratic in its tendencies; it reconciles opposing factions, uniting North and South in common interests and a common destiny; it sweeps away all false religious organizations, retaining only what is true; it drives the money-changers from the temple, and tears the golden calf from its present shrine in too many fashionable Christian churches; and it purifies the soul from avarice—that insidious cancer of the mind that eats its way through the avenues of spiritual life, and makes the comely exterior hide a mass of rotteness.

Its bearings upon the education of our children are most important. If, whilst their tender minds are being molded by our parental teachings, we can inculcate this idea of the communion of immortal spirits; showing at the same time the inevitable reward or punishment which will pursue them in the other world as they have previously cultivated good or bad propensities, we familiarize them with the great fact of their own immortality, and give them every incentive to lead an upright life. We cause their minds to assume a reflective cast, and make them ponder deeply on religious things. This effect is but seldom accomplished by the ordinary religious teachings. Immortality is inculcated simply on authority; the child's mind is not developed sufficiently to see the consecutive nature of a train of reasoning, and the forced attendance upon church ceremonies causes them to long earnestly for an age of self-guidance when they can give free range to their impulses and live more in the enjoyment of the pleasant things of life. I venture to assert that undue religious training has made more skeptics and vicious men than all the works of Paine, Volney, or Rousseau. There is a spirit of opposition in human nature that revenges itself for forced compliance to customs, by extreme indulgence of the opposite habits whenever the restraint be removed. Now it is extremely desirable that children should have a religious bias; if we destroy the sensitiveness of their consciences we remove every shield from vice, and oil the way towards ruin. The experience of those families where the Spiritualist faith has been instilled into the minds of children, shows plainly that children can be attracted to a contemplation of religious matters, and incentives can be given them to be virtuous and obedient other than the fear of present and future punishment. Hope and Fear sometimes procure the same result—obedience—and our moral philosophers are still contending as to which is the most efficacious. Whatever the result obtained may be, there can be no question but that Hope is elevating, and Fear depressing to the mind, and if no other argument were ready in favor of the former this one would be potent. Apply this to Spiritualism, which cultivates Hope and Conscience, and to Orthodox Christian teaching, which appeals to fear of retribution and to conscience, and our sympathies must be enlisted on the side of the former. Certainly our children can be governed easier if the destructive, combative, and other violent propensities are soothed.

Another argument in favor of our Faith we find in the discoveries of Phrenology. Gall, or Buchanan, tell us that all intellectual manifestations are produced by organs of the brain; that these organs are grouped together in families, as it were, the

higher faculties lying in the frontal and superior portions of the encephalon, and the baser ones lower down and even as far as the cerebellum. Those which take cognizance of Deity, the probability of a spiritual existence beyond this life, and of a pure moral code, are situated at the summit of the brain, overtopping all others. By the shape of the head and development of the face, the phrenologist decides that one man is moral, another vicious; this one intellectual, that idiotic. Now, for a person to be a true Spiritualist it is necessary that his brain should be developed in the intellectual and moral regions, and small in the animal; this is one of the most powerful recommendations that could be offered for any faith, and it shows the superiority of our own over that of the savage, which is accompanied by a large development of the back brain—the very stronghold of every revengeful and murderous propensity.

The faith of a true Spiritualist is not an amiable tissue of spider-web morality that serves to catch a few pretty flying fancies for the mind to feed upon, easily swept away by the broom of reason. It does not consist in dreamy speculations that amount to nothing of practical utility; nor a listless reverie that becomes the pulses of action, and waits to be watered by showers of light from some pitying Spirit friends. It is not a morality that shrinks, like a snail into its shell, whenever a good bargain taints the breeze from afar off. No, it is an abiding, sturdy morality that enables its possessor to say to each diabolical temptation, "Get thee behind me; that makes him quick to hear the cry of suffering; that causes his grateful heart to live in constant accordance with his God; that makes him realize the dignity of his mission and educate his soul here for the life hereafter. It is a faith that looks upon the dark narrow ways that misery tethers in sores and flouts in dirty rags; it drops the penny into the trembling hand of the beggar on the side-walk, and whispers the kind word into his ear. It picks up from the gutter, or from the muddy floor of the horse-shed, the bloated form of the beastly sloth, holds that shaking hand while it signs the pledge, washes and clothes the drunkard, awakens in him the voice of his half-maddened soul, and tells him to be once more a true man. It sits by the side of the lone widow on the cliff by the sea-shore, as she wails and looks through her tears over the black sea for one who to her is dead, but whose watery grave-bed has been exchanged for the illuminated garments of the Spirit-land. It goes out amongst humanity in its various forms, a living example of its own glorious principles. In its presence war and murder cease to scowl and glare with fiend-looks upon fresh victims; contentions become hushed, as were the angry waves of the sea of Galilee before the lovely presence of Jesus; frowns give place to smiles, and sorrow becomes joy once more.

The Spiritualist's faith is the most dignified of all faiths, for it in no wise tolerates those faculties which cause a man to lose his self-respect. In its borders it has no place for revenge, jealousy, bickerings, malice, war or theft; on the contrary, where it is formed there will be found an upright, dignified, conscientious, happy and intellectual mind; there will be a good father, wife, mother, daughter, brother; there will be happy faces and a cheerful home.

But here arises a difficulty. Half-way thinkers seeing the benefits accruing from the cultivation of the spiritual faculties, unwisely force them into unnatural growths, and entirely neglect the lower ones which give proper stamina to the mind and body. The consequences attendant upon such proceeding have ever been most disastrous. The moral nerves become so painfully acute that a contact with this apparently wicked world causes their possessor to shiver with intensest pain. Unable to assimilate with those around him, the individual loses all opportunity to benefit them by precept or example, by hiding himself away in some cave or cloistered abbey, and there, freed from the sources of his moral pain, fingers out a hypochondriac sort of existence, and passes prematurely to the Spirit-world. This morality is not true moral excellence; it degenerates into sickly sentimentality, and gives pain not only to oneself but to every person around.

Here, then, we have two extremes—the sensualist and sentimentalist. It is absolutely necessary that both should exist; for we see that nowhere in nature is there an extreme without a compensating opposite. Thus is it that equilibrium is maintained. What we should strive and pray for is, the medium condition between the two. As we are compelled to sojourn in this world and educate our spirits for a future life, let us adapt ourselves in each world to that world—be so far material as to avoid this moral disease, and so far spiritual that our actions shall tend to our advancement and elevation of character. An extreme and continued activity of ideality and spirituality is as truly a disease of the mind as the excessive culture of the malignant propensities of hatred and revenge. In a breathing, active world, where there are huge rocks to be blasted, great trees to fall, oceans to navigate, fields to plow, and machines to be invented, we must exercise other faculties than marvelousness and spirituality. Disquisitions upon ethics are all well enough in the proper place and at the proper time; but when beef and mutton are to be purchased for dinner, we would wait with royal appetites if we trusted for the organ of ideality to devise the ways and means to procure them. It seems to me that a man is not less a true harmonial philosopher because he realizes that he has a wife and child dependent upon his labor for support, and lays aside dreamy speculation long enough to bestride himself like a man, and chop enough wood to pay for the

next meal. Some Spiritualists, and very many Methodists, too, think it incumbent upon them to wear the look of men who are endeavoring to count the number of pebbles on a given surface of ground before them; they prowl about the village or the city street, dirty in dress, unshaven, and gloriously lazy; they stop you as you are about loading your wagon, and force you into long arguments about the divisibility of matter, the nature of the centrifugal forces, and such other practical matters; they tear palings from the church fence to show how much they are free thinkers, and never remember that they lawfully owe sundry debts. Away with such dreamers! they would throw discredit upon any faith. Are the things of the spiritual world of such paramount importance to the dwellers in this, that they can demand such constant contemplation as excludes all obligations of family, society, morality and decency. Shall we follow the bidding of some unprincipled Spirit, and suffer the vicissitudes of hunger and misery to creep over our thresholds and nestle on our hearths. But that no other unprincipled Mr. Daniels, in extreme mania for book-making, should print extracts from my articles so as to falsify my real positions, I say that such cases as the above are seldom met with, and most emphatically deny that true Spiritualism would ever bring them into existence, or suffer them to continue, if previously entertained.

Through sorrow, bereavement and reverses, our beautiful faith has ever proved a comfort and solace. Its guiding star shines clear and undimmed in luster amid storms and clouds. When the Christian weeps for the dying child, we can dry the tears and smile away all grief, for that corpse to us is but a mass of inert matter. The piercing clairvoyant eye peoples the atmosphere of the death-chamber with seraphic forms; and joining with that through in songs of praise and expressions of joy, we can recognize our dear ones. Then, too, in the cold winter nights, as we sit by a lonely fire, and thoughts of the angels come to us, the walls of our apartment are as transparent as crystal to the eye of faith; we gaze up, far up, into long stretches of beautiful spirit country, where all is peace and happiness. Thus, when afflictions press heavily upon us, and all the world seems cold and cheerless without, how happy—how cheerful may we be to know that the dear brothers and sisters we have lost are watching near at hand, and ready to offer every sympathy we need. To be without God, without a soul, without this belief, who would willingly consent? What a cheerless lot!

New York, April, 1856.

AMHERST.

## SPIRITUAL DYNAMICS.

BY R. H. BROWN.

THE present article is in continuation and conclusion of the one published in the TELEGRAPH of the 29th ultimo. It is the intention of the writer to speak more particularly, in this article, of mental telegraphing, as it is employed by Spirits out of the form to convey messages to those yet in the form. The former article was devoted mainly to the consideration of mental telegraphing, as it is manifested upon earth between those who yet remain in the form. In this article, we will attempt to show that the same laws that regulate mundane spiritual communications, also govern super-mundane spiritual intercourse. That Spirits daily impress their thoughts and wishes upon the minds of those yet in the form, is admitted by all Spiritualists. It is my intention herein to show that the process used for that purpose is the same as that explained in my former article. We are told, again and again, that the Spirits who control media are seldom personally present at the time. A. J. Davis, who is just as good authority as any mere man who is not infallible can be, says that Spirits convey impressions to us from a distance of thirty and even sixty miles. (See "Present Age and Inner Life," and "Philosophy of Spiritual Intercourse.")

Now let me ask those who do not accept the theory advanced in my article of the 29th ult., if they can tell by what means Spirits are able to impress thoughts by their volition, upon the mind of a person yet in the form, from a distance of sixty miles? If it is not done by the means explained in my article, pray tell us how it is done? There must be something which connects the Spirit with the medium, and which flows between them over the intervening space. All admit that the Spirits "throw an influence" which reaches the medium and causes him to think what the Spirits will him to think. All admit that this "influence thrown" upon the medium is a magnetic influence. This is in perfect agreement with the theory advanced by the writer. Even the every-day language used by Spiritualists, when speaking of the manifestations, is in harmony with the views expressed in my former article. This influence, which is projected or thrown upon the medium, is no more nor less than the magnetic sphere of the controlling Spirit, which darts downward in obedience to his desire and volition, and blends with the sphere of the medium with which it is in affinity—thus establishing a mental telegraph, in the manner fully explained in the former article. It is a well-known fact that Spirits must be in affinity with the media they control, in order to manifest themselves in a satisfactory manner. The reason of this is plain and simple, if the writer's theory is true; otherwise it can not be explained. The writer would explain this fact in accordance with his views, by saying that the sphere of the Spirit and that of the medium, not being in magnetic affinity, can not blend; they are mutually repellant, and so can not flow "en rapport." Thus the only link of intercommunication is cut off. To use the language of the telegraph reports, "the wires are down," and no messages can be sent through. It has been the great pleasure of the writer to

witness from the interior, more than once, the beautiful operation of a Spirit influencing a medium. Let me describe it: The medium sits in a passive and silent state. Suddenly a brilliant beam of light descends upon him from above, and blends its golden rays with the magnetic irradiations which flow from his own organism. If you follow up this beam of light, which rises above the medium, you will discover that it is thrown out by the Spirit operator above, and you will also perceive that this golden stream of light is but a projection of the Spirit operator's magnetic sphere, and as it reaches him is lost in the halo of light which mantles his immortal form. Now let me ask you if this is not in perfect harmony with the theory advanced in the previous article? Are not the blended spheres of the Spirit and the medium made one?—thus establishing a link between two worlds, bringing their minds into rapport, and making it possible for them to communicate with each other. The assertion is made, with confidence, that no person, who has been allowed to see from the interior the beautiful process of a Spirit controlling a medium, will give any different description of it from that above, or for one moment doubt the correctness of the explanation given of the phenomenon. (See "Present Age and Inner Life," pp. 64, 193, with plates.)

The theory of the writer respecting mental telegraphing is in perfect harmony with the testimony of all clairvoyants. It is also in harmony with all the known facts of spiritual intercourse. It affords an adequate explanation of the phenomena, and until those who oppose this theory offer a better one, the writer will continue to affirm its truth. That Spirits yet in the form have in a less degree the power to communicate by the same means that Spirits in the spheres employ in their magnetic communications, the writer firmly believes. Facts have taught him that belief, and many enlightened Spiritualists share it with him. That spirits yet in the form have this power, is one of the highest, most satisfactory and philosophical proofs of the ability of Spirits out of the form to communicate with us; for if the soul is immortal, all of its powers must survive with it. No one will deny that the Spirits have as much spiritual power as we have, and we will admit that it is philosophical to suppose they have more. The writer wishes here, as in the former article, to fully admit that Spirits can and do carry messages from one medium to another. It is sometimes done by physical means—as by the raps, or by the aid of a Pneu-mograph; but whenever it is done by mental impressions, it is done in accordance with the principles advanced in the former article.

1st. The Spirit who takes the message receives the same by a mental telegraph from him who sends it.

2d. The Spirit having received it, also delivers it by a mental telegraph to him to whom it is sent. All Spiritual communications, mundane and super-mundane, are governed by the same universal laws of mind, and depend upon the same philosophy. The writer will now appeal to facts to sustain him. Since facts have been called for, such facts as are relied upon will be from time to time given through the columns of this paper. DETROIT, March 30, 1856.

## DIVINITY IN MAN.

God as a principle is in all things. This highest manifestation is in man—man in the flesh and man in the ascending gradations of angelized being. The loftiest archangel is the brightest unfolding of the Deific principle. God being immanent in all things, as a principle he is omnipresent, and, being omnipresent, he is as perfect in degree in an atom as in the starry worlds, which revolve in the infinitude of space. He is in all things, above all things, and through all things—ever marking, ever evolving some new manifestation in the transforming processes of his power. All nature is an outbirth from the reproductive energies of his nature, and his spirit is interfused through the whole, forming an endless chain of linked dependencies, from the lowest form of animate life to the culmination of his glory in the highest intelligence in the universe. If God is omnipresent, there can be no place or condition throughout the vast realm of his power where he is not. This being a fundamental fact, he must be in man, in all of his essences, in a finite degree. His nature being pure, man partakes of that purity to a greater or less degree, according to his capacity to receive and distribute to others the divinity within. With these premises, we have the basis for all after-reasoning on man's relations to his God, to his fellow, and his destiny. We have the ground-work for the solution of all social problems, and for the construction of those forms of government best adapted to the growth and unfolding of his nature—both physically and morally—showing that that construction is the best which interposes the least barrier to the development of that nature inherited from a common parent. It is by the realization of the fact that man has a common origin, that we realize the fact that all men are "created equal," and that all men are brothers in the humanitarian sense of that term. One God—One Brotherhood—is the axiomatic truth underlying the whole fabric of human society; and as men come to feel this great truth, the more they will sympathize with each other, and the less they will be disposed to quarrel and mar each other's happiness.

The recognition of a great fact—the fact that man is born of God, and inherits from a common Father attributes co-existent and co-eternal with himself, is the only basis of human action in whatever condition or relation of life. God is the Universal Father, and Man is the Universal Brother, made so by a common parentage and a common destiny. Those attributes and forms,



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 19, 1856.

## THE GOSPEL OF BEAUTY.

KANT observes that the pleasure inspired by the Beautiful does not depend on any idea of utility, and because it does not utilitarians have insisted that it is a worthless possession. But the simple fact that the pleasure we derive from this source does not arise from its association with any idea of mere material uses sufficiently indicates its unselfish and spiritual nature. The vulgar conception of utility is the offspring of the grossest materialism, and in this age of the world is dishonorable to human nature. It is only because the elements of beauty and divinity can not be coined into dimes, exchanged for merchandise or otherwise made subservient to the corporeal appetites, that it is thus lightly esteemed. In our judgment, and doubtless in fact, the most beautiful things are the most useful, at least in a spiritual, true and immortal sense. The author just cited is right in intimating that the pleasure experienced in contemplating the beautiful is not dependent on any sordid conception of the value of things in the stock market; but it is very certain that the utility of the beautiful does depend on its power to awaken pleasurable emotions, and thus to fashion human character and human life after its own image.

In the Pacific Islands, where men are cannibals, every child inherits a life of disgusting brutality. The images impressed on the young mind vitiate the springs of life, distort the infant visage, and brutalize the deeds of manhood. No intelligent parent would ever think of sending his son to the Cannibal Islands to complete his aesthetic acquisitions. For has not every man an innate perception and consciousness of the effect of surrounding objects on human development? In India and other unfavored portions of the earth where the most imposing exhibitions of art consist of horrid idols whose open jaws, glaring eyes and monstrous forms, shock the nerves of the whole civilized world, we find that the human mind and character are fashioned after such brutal ideals; so also is the religion of the people. Juggernaut is the principal divinity, and the rites of his religion are celebrated by the most obscene and loathsome exhibitions. His chief libation is human blood, and men and women are offered as sacrifices. It is estimated that twelve hundred thousand pilgrims annually visit the principal temple of India's god. For many miles along the coast of Orissa the road is paved with the bleaching bones of millions who have perished by the way.

But we turn with pleasure from such scenes to contemplate the influence of Art in its beautiful and divine creations. In our earthly experience only such faculties and affections are called into action as correspond to the forms and circumstances which belong to the sphere of our outward life. Hence beautiful and spiritual things alone awaken the latent powers of the divinity that is within us, even as sunlight and dew quicken the germs and develop the beauty of the floral world. Few persons have the remotest idea of the extent to which the Fine Arts, and all the forms of beauty, have contributed to the progress of civilization. We are indebted to the masters of Grecian Art for many of the sources and means of modern growth and refinement. Those magic Isles,

"Where burning Sappho wept and sang."

were consecrated to all that was most glorious in Art. It was in that charmed region that letters were invented; there the strings of the lyre first vibrated to harmonic numbers; there Homer sang his immortal song; there lived Solon and Lycurgus, and the fathers of theatrical tragedy. A popular author has denominated the Grecian architecture an "artistic revelation," and the same may be said of the sculptured forms which have never been excelled. Socrates, Plato and Aristotle, impressed their genius on the whole civilized world, and the impression still remains. Few persons even dream of the extent to which their philosophy has influenced the views of modern Christendom. Thus the philosophers and law-givers of ancient Greece, and her inspired masters in every department of the elegant arts, have for many centuries contributed to awaken an intense love of the pure and beautiful, and human nature throughout the civilized world has been refined and ennobled. The forms of Grecian art have done more to redeem mankind from savagism than all the religions on earth, Christianity alone excepted. No man could look at the Greeks every day for one year, and yet remain an awkward clown, nor would even a barbarian think of offering human sacrifices to Venus or Apollo. Such is the refining and redeeming power of the Gospel of Beauty.

Thus every grand and beautiful object in the realms of Nature and Art—every fair and glorious creation of earth, and sea, and sky—the human form and face divine, instinct with life, passion, and sentiment; or smiling in marble, or on canvas—have all a divine ministry, to inspire a love of the Perfect, and to fashion within us a divine Ideal. Thus it is that all beautiful things exert a redeeming influence on man. Surrounding objects leave their images on and within him by a law that modifies and adapts all natures to the world in which they have their being. As the stars shine through the gloom of the solemn night, and reflect their bright forms in "the fountains of the great deep," so each ray of light, all graceful forms, every tone of gentleness and word of love, are mirrored in the mystic depths of the Spirit—their light and beauty flow back to the realm of visible existence, and dazzle the vision of mortals like the glory of transfiguration.

## A Correction.

We are informed by Mr. L. S. Beck, who furnished us the items for an article entitled "Test Facts," given in our last issue, that there are two or three unimportant errors in the details of the facts as there stated. It should have been stated that the body of the little girl whose Spirit communicated, was carried to the station-house and there identified, instead of its being carried directly home from school; the person who died on the distant sea voyage was a lady and not a gentleman; and the curtain which so mysteriously fell on the night she died, was a window curtain and not a bed curtain. The essential points, involving the tests, are correct as stated; and these errors of detail (now corrected at Mr. Beck's request) occurred from the writer's trusting his memory with the particulars for several days before committing them to paper.

## Close of the Volume.

Our next week's issue will close the Fourth Volume of the TELEGRAPH. Those whose term of subscription will then have expired, and who intend to favor us with a continuance of their patronage, are reminded of the necessity of signifying the same, which we hope they will do without delay. Now is a favorable time to commence new subscriptions, and we hope by the exertions of our friends to begin our Fifth Vol. with an increased list.

## THE EDITOR'S LECTURES IN WATERVILLE.

We copy from a late number of the *Eastern Mail*, published at Waterville, Me., the subjoined report of the introductory lecture of our course, recently delivered at that place. It is a very fair synopsis, and its appearance in that journal, with the impartial editorial remarks which preceded and accompanied its publication, plainly indicate the Editor's liberality, and the independent position of his paper:

On the first evening the Lecturer commenced by exhibiting the relations of Matter and Mind, in which the necessary connection between the physical elements and the spiritual forces of the Universe was illustrated by a general reference to many natural phenomena. The Speaker said the old philosophies taught that *inertia* was a property of matter, and insisted that if this be true, it follows that matter can never exhibit any of the phenomena of motion, except it be acted upon by mind or spirit. The whole natural Universe, with all its mysterious processes and splendid creations, was therefore to be regarded as a stupendous *Spiritual Manifestation*. Every specific form in the natural world is a revelation of some intelligent design and of a wise adaptation of means to ends. By this course of reasoning, the natural theologian is irresistibly led to the conclusion that all things do proceed from the same intelligent First Cause—FROM GOD. The speaker significantly intimated that it was not a little strange that those teachers who have argued thus from all the forms and processes of Nature, to establish faith in the Divine existence, should now insist that phenomena which are the clearest and most direct expressions of mind—exhibiting all the human faculties and affections—should be referred to blind and unintelligent causes. Yet these teachers were accustomed to refer innumerable facts, which display a mysterious and wonderful intelligence, to Electricity, Magnetism, Od Force, and other real or imaginary natural agents, every one of which is as destitute of a single attribute of mind as common air.

Having illustrated the idea that the whole economy of the outward Universe is one vast, complicated, and sublime spiritual manifestation, through material substances and physical forms, and that every object in Nature points the inquiring mind to the great realms of the Unknown—the sphere of invisible and spiritual realities—Mr. Brittan proceeded to discuss the powers of the human mind. Certain modern philosophers insist that traces of all the sixty-four simple substances in Nature are to be found in the human body, which is a miniature representation of the natural Universe, while theologians declare that the spirit is a finite representation of the Infinite Mind, whose awful image is indelibly stamped on the whole intelligent creation. It was observed that the mind governs the body, and that this fact is illustrated by all voluntary motion. If the body is composed of all natural substances, and yet subject to the mind, it follows that one of the integral powers of the human spirit consists in its ability to control all the elements of matter, and this spiritual power can never be lost if the soul be immortal. To show that this power of mind over matter is not restricted in its exercise to the individual's own body, the Speaker referred to the phenomena depending on Animal Magnetism, and the psychological laws, citing many curious facts from the records of his own experiments and the common experience of mankind; all of which served to illustrate his fundamental idea, that the power of the individual mind over material elements and physical conditions is not limited to its own organism, but extends, in a greater or less degree according to physical and mental states, to all similar forms in being.

The Lecturer next proceeded to enforce the idea that this constitutional power of the spirit over the material forms and substances of the external world can not be deflected by the decomposition of the body. The attributes of the deathless constitution—the spirit—can never be destroyed or impaired by the body which dies. The soul survives all material shocks, and not one of its faculties is ever buried or lost beneath the ruins of its earthly dwelling. Hence, after the soul's separation from its corporeal relations, it may, under suitable conditions, temporarily resume its relations to the external world, and reproduce any phenomenal exhibitions of its presence which are within the compass of its inherent powers. It may act on and through the subtle elements in Nature, and by moving these put ponderable bodies in motion; it may move the air and disturb the sensational medium that pervades the auditory nerve, and thus produce the phenomena of sound. Paul refers to the "Prince of the powers of the air;" the Scriptures speak of storms being raised and subdued by spiritual agency; the ancient Greeks and other heathen nations believed that *demons*, or the Spirits of departed human beings, had power to influence the natural elements, and these ideas which were common to Christian and Pagan writers are confirmed by the mysterious manifestations of the present day.

It was urged that Spirits could, without any violation of the known laws of matter and mind, place themselves in sympathetic connection with persons in this world, and control the powers of thought and action; that, so long as this relation is preserved, the bodily and mental functions of the mortal medium may be influenced and determined by the volition of the inspiring spirit. By a course of reasoning—which is here but briefly outlined—the Speaker furnished a broad basis for the superstructure of his philosophy, and then proceeded to fortify his position, citing the accredited facts of human experience in different ages of the world. The Lecturer observed, in substance, that if his facts and philosophy did not sustain all the dogmas of the creed-men, they did, nevertheless, support all that is vital in religion. The great essential principles of inspiration, revelation and miracles (so-called) were preserved and triumphantly vindicated. Beside, he had found for their just claims an indestructible foundation of natural and spiritual law, against which Materialism may hurl its shafts in vain. Why, then, should the Church oppose Spiritualism? Infidelity shows its ugly visage at the very altar, and faith grows cold and dies in the Sanctuary. Modern science does not recognize the soul's existence, and the masculine intellect of the country stands without the pale of the Church. The fact can not be disguised that men are disposed to question all things without and within them for some clear and satisfactory evidence of their immortality. Yet thousands live and die without hope. Spiritualism comes to demonstrate to the skeptical mind the great truths of immortality and revealed religion. It is triumphantly performing its mission, and before the startling revelations of its power, as disclosed in its phenomenal manifestations, thousands are struck dumb with amazement.

Mr. Brittan referred to the spiritual powers exercised by ancient seers, prophets and apostles, and introduced well-authenticated facts to prove that persons in these days do exercise similar powers. There are modern seers, before whom the most solid substances are transparent as the luminous ether, and the natural darkness interposes no obstacle to their researches. If this mysterious power was once a divine gift, it is no less sacred now. The divine quality or attribute does not attach so much to the mere record of the exercises of this faculty as to the gift itself. Yet thousands cling to the history—to the letter which killeth—the living demonstration of To-day—the spirit which hath power to make alive—is treated with unmeasured scorn. The Speaker reasoned in a similar manner respecting other spiritual faculties and divine gifts, referring to facts recorded in the Jewish and Christian Scriptures, and others of analogous nature,

drawn from the records of modern Spiritualism. He argued, seemingly at least, in a fair and candid manner that the ancient and modern examples both depended on the same essential laws, and that any mundane agent which will suffice to account for the current phenomena will subvert the spiritual claims of the most significant facts in the Bible.

In conclusion, Mr. Brittan contrasted the theological conception of the nature of Spirits, the Spirit-world and of death with the idea which Spiritualism inculcates on these subjects. Throughout the entire lecture there was exhibited a profound respect for the principles of Christianity, and for whatever seemed to the Lecturer to be vital in religion; true, he did not entertain and cherish all the dogmas of the modern Church, and he thought it probable that the Church would not be able to accept all his ideas. He did not seek or desire a unity of opinion, but what was far more to be desired by the Christian and spiritual believer—THE UNITY OF THE SPIRIT.

Mr. Brittan closed his lecture, which occupied two hours in the delivery, by repeating some lines which were said to have emanated from a Spirit. They were descriptive of the transition from the mortal to the immortal life, and were full of the highest elements of poetry.

## FACTS FROM INDEPENDENT SOURCES.

The subjoined article from the Boston *Times* furnishes two additional facts illustrative of the intercourse between Spirits and men. K—w, (Mr. Kershaw, we suppose) was an imperfect medium for impressions, but so susceptible that, had he been an understanding believer in Spiritualism he would have been deterred from taking passage on the doomed ship. Thus his life would have been saved, and the gentle woman's heart that is now left to bleed and perchance to break under the weight of its woe, might to-day have been bounding with joy.

THE STEAMER PACIFIC—REMARKABLE PRESENTIMENT.—We have always been averse to feeding the popular appetite for marvelous things, especially those which may be said to have their origin in a supernatural latitude, and only calculated to create a thirst for further revelations, which can never be satiated on this side of the grave. But the circumstances we are about to relate are so remarkable, and are so well authenticated, that we can not avoid the temptation to give them publicity; and hoping our readers will not think that because we have gone to another world for information in regard to the missing steamer, we have yet given up hopes of hearing from her in this, we proceed to relate the story substantially as related to us.

Among the passengers in the "Pacific" is, or was, Mr. K—w, of this city, a gentleman who had crossed the Atlantic several times, and always left in happy spirits, and always returned in excellent health. But just before leaving on his last voyage, his spirits became suddenly and successively depressed. He could not account for the feeling; he struggled to overcome it, and his friends endeavored to rally him. But it was no use—the strange presentiment of some dreadful fatality hung over him, and weighed down his energies. Yet, important business requiring his presence in Europe at a certain time, he determined to disregard the admonitions of this inward monitor, and to hazard the voyage. Before starting, however, he made his will and placed it in the hands of a friend.

Mr. K. was engaged to be married to an estimable young lady, a daughter of one of our most respectable and highly esteemed merchants, whose residence is a short distance from the city; and the wedding was to take place on Mr. K.'s return from his European voyage. The approach of this interesting event, it was naturally thought, tended to aggravate the aversion he had to again tempt the dangers of the treacherous ocean; but the cordial good wishes he had to carry with him, and the prospect of a happy return at some time or other, somewhat relieved his mind of the burthen which weighed upon it, and he departed.

He arrived on safely, transacted his business, and wrote home breathing the kindest feeling of attachment for his dear friends, and designated the time at which he might be expected to return. Of course his arrival was looked for with much interest, especially by the lady to whom he was engaged. But how futile are human calculations! Days and weeks have elapsed since that period, and yet a cheering word from the vessel which was to bear him homeward has not been heard to relieve the now painful anxiety respecting her.

About the time Mr. K. appointed to become Miss —, his betrothed, was one night startled from her sleep by the figure of Mr. K. appearing before her. The form seemed so palpable that she was for a moment bewildered. She felt conscious it could not be her intended; yet so real seemed the apparition, that she raised herself in bed and spoke to it! That moment it vanished; and Miss —, relieved from agitation, awoke her sister, who was sleeping beside her, and related the circumstance.

But little was thought of this matter until recently, when circumstances induced a reference to the date of its happening. It proved to be February 7—the very day on which the steamer "Edinburgh" saw portions of cabin furniture, etc., which some suppose to have belonged to the "Pacific."

Is it not manifest that popular materialism—represented by a large portion of the Pulpit and the Press—by laboring to destroy the world's faith in an angelic ministry, and to steel men's souls against all spiritual influences, is *virtually digging graves and filling them with their tenants*? Materialism! thou stony-hearted and iron-visaged monster! Thou dost palsify the soul and drive men to destruction against their deepest convictions! The brutal wreath withers in thy cold hand; and the brave and beautiful quiver and expire beneath thy iron heel! Yet thou art an honored guest in a thousand editorial sanctuaries; the papers speak well of thee; the Bishop was present at thy baptism, and thou art assigned a high seat in the Sanctuary on all great occasions. May Heaven frown upon thee, thou soulless fiend, until thy very name shall perish and be remembered no more.

There is yet consolation for thee, pale mourner. That mysterious visitation contains the assurance that love is immortal, and that even death can interpose no obstacle to the union of kindred souls.

## A Profound Secret.

THROUGH a reliable channel, a circumstance has just come to our knowledge which is of so private a nature that we would like to have our readers help us keep the secret. Mr. and Mrs. —, good members of a Baptist church, residing in Waterville, this city, went out one afternoon not long since, leaving their children at home. During their absence a table took the singular notion to rock, and dance, and cut all sorts of capers, whenever a little girl, about seven or eight years old, would come near it. The children, never having witnessed anything of the kind, were somewhat frightened, and begged of their wooden companion to desist from such unseemly pranks. The table seemed somewhat pacified after this request had been made, and kept tolerably quiet until the parents of the children returned home. It then re-commenced its movements; and to the no small astonishment and alarm of the old folks, unmistakably indicated a guiding intelligence! To add to the astonishment and perplexity, distinct *rappings* were also heard, which could not be traced to any visible cause. These mysterious occurrences were afterward continued, day after day and night after night. The friends of the family, including several Church members, and the Dominie himself, were invited in to help solve the mystery; and the last we heard of the affair was that they were continuing their frequent meetings to witness these wonderful things which claim a spiritual origin. But, reader, we would not have you breathe a word about this. If it should get abroad that the good Dominie and his church members are engaged in such diabolical it might seriously affect their reputation for Orthodoxy; and while you are keeping this secret, say nothing about the scores and hundreds of similar cases which are occurring throughout the city and the country.

## VISIT FROM A SPIRIT.

THE writer was one day thinking of the calm triumph and serene life of those enfranchised beings who have lived nobly on earth, and have been crowned with immortality in the Heavens, when, suddenly, a strange Spirit, answering to the name of the Lady Angela, came to the Sanctum and made the following communication:

STORY OF LADY ANGELA.

I was awakened in my berth at midnight by a heavy sound, as if our vessel with all its force had struck a solid wall of adamant. The force of the recoil shook, as it seemed, the timbers from their fastenings. To use a figure drawn from the human body, it appeared as if the cartilaginous and bony systems had been rent apart. The next sensation was as if the bow of our ship plunged headlong—then total darkness. I was not afraid even then! These words seemed whispered as if from the lips of a palpable embodied presence: "When thou passest through the waters, I am with thee." I folded my hands. Then came a rush of water; it burst open the door of my state-room, which I had locked on retiring for the night. A cold, clammy shudder—then strangulation. I knew no more.

The next morning I seemed to myself to lie in my berth as usual. I was conscious of a mellow light with a violet ray; it seemed stealing through my half-closed eyelids. A sense of fragrance was diffused. The violent motion to which I had been accustomed during our passage had ceased; and yet it seemed as if some soft, faintly-defined movement was taking place; in short, that the onward movement to which I had become accustomed had not been arrested. I saw more. There lay upon my bosom a chaplet of orange flowers mingled with jessamines. I appeared to myself to have slept dreamlessly. This moment the events of the past night flashed upon my mind! The shock—the awaking—the recoil—the downward plunging—the rush of waters—the strangulation. I drew my hand across my eyes. How strangely my hand felt! Divested of its grossness it seemed an instrument of living music, every nerve a repeating harp-string, and the whole hand pervaded by a strange unknown attribute of self-intelligent and exquisite joy, as if it had life in itself and a capacity to receive intense pleasure.

What can this mean, I thought. Have I passed through some terrible dream into that most perfect sleep, which is said by philosophers to furnish illusions unsubstantial, but at the same time transcending all waking experience? When the soul for the moment seems to revel in the aromas of the Elysian gardens? No, I said; surely that dream was in some sort a reality; something must have taken place, or am I dreaming still. My husband died when we had been married but a few months. He was killed in battle; I was a young mother soon after the news of his death. My child did not long after. He was from his birth delicate. I survived them both, but my spirit from that time took little interest in the world.

Surely, I thought, I am dreaming yet. This narrow berth seems enlarging and expanding. This cabin state-room dissolves in air. Am I subject to one of those singular illusions called Mesmerism? But my mind recurred, in this seemingly cataleptic state, to those phenomena as affording a possible solution of the singular appearances which I beheld, and of the unknown and continually intensifying sensations which now affected me. "Katy, Katy," a gentle voice richly modulated seemed whispering. Now I know this is a dream, I said. Edward has often called me so in dreams. I have thought in sleep before this that he was with me. But he is dead! I am a lonely widow. In waking reality never shall I hear that voice again.

This is all now.

## CONVINCING PROOF OF CLAIRVOYANCE.

DURING the autumn of last year, Charles Barker, son of Mrs. Caroline K. Barker, of Jackson, Mich., while on a hunting excursion, in company with a neighboring youth, was accidentally shot by his companion. The charge passed through the pocket of his pantaloons, shivering his knife, trunk-key, etc., and, together with a portion of the contents of the pocket, was deeply buried in the fleshy part of his thigh. This unfortunate occurrence occasioned extreme pain and close confinement for several months, during which the general health of the young man constantly declined. At the time of the writer's visit to Jackson, in January last, his continued suffering, extreme debility, and increasing emaciation awakened, in the minds of his friends, intense anxiety for his safety.

On our return from the West we took an early opportunity to submit this distressing case to the clairvoyant inspection of Mrs. Mettler, of Hartford, merely telling her that we desired an examination of a young man who had been shot. We offered no intimation respecting the circumstances attending the accident, the seat or the extent of the injury; nor was the existing condition of the young man in any way implied or referred to. Nevertheless, in the details of her diagnosis Mrs. Mettler appears to have been remarkably correct, at the same time she was fortunate in her prescriptions. The following extract from a private letter, recently received from Mrs. Clara M. Ismon (a married daughter of Mrs. Barker) discloses one fact at least (the discovery of the penny) which ought to settle the question as to Mrs. Mettler's clairvoyance in the mind of the rational doubter, if there be one yet remaining:

You will recollect that during Mrs. Mettler's examination she discovered a substance in the leg that appeared to be like copper. But Charles has always insisted that he had no copper in his pocket, as all his physicians have asked him particularly about that; we therefore supposed that the substance referred to must be steel, the bow of his trunk-key. It is now over a week since the spot above mentioned began to protrude and the flesh to be badly discolored, attended with still greater soreness. From its appearance day before yesterday we knew there must be an accumulation of matter there. Charles accordingly took a pair of embroidery scissors and made an opening, which confirmed our suspicions concerning the loss of the key, as we could plainly see through the aperture something that looked like steel quite rusty; but this morning what was our surprise to see the edge of a penny protruding itself, and this afternoon Mother, with Charles's assistance, took it from the limb, bruised, to be sure, from the force of the charge, but not so much so as to prevent our discerning the date and all the letters. Now, my dear friend, is not this a very strong test of Mrs. Mettler's powers as a clairvoyant, to say nothing of the correct description as to where the charge entered the limb; and indeed she gave as perfect an account of his general symptoms and illness as any member of our family could have given who have cared for him for nearly six months. We could perceive immediately after he commenced taking the medicines, that they gave tone and renewed action to the system, and he has been continually improving since.

## Anonymous Letters.

WE are frequently thrown into embarrassment, and put to unnecessary trouble, by receiving letters, some of which contain remittances, without any intimation of the State, county, or town in which the writer resides. Sometimes the town is mentioned but without any indication of the State, whereas it may happen that towns of the same name exist in several States. Sometimes the names of town and State are superscribed, but the author neglects to append his own name to his communication. We have now on hand a letter from Point Worthington P. O., Miss., with \$1.19 enclosed, and another from Bellevue, Mich., enclosing \$1.00, to neither of which is the writer's name subscribed. Of course we must necessarily be in the dark as to the manner of filling the orders conveyed in such letters, and to save future embarrassment on this score our correspondents will please be particular to write the names of the towns.

which all possess, are capable of an infinite expansion under a law which is inherent in all things, and which is a principle of the Deity himself—the law of *Eternal Progression*. God in man is the ever actuating cause of all thought and action. This divinity stamps his nature God-like, and he can walk forth in the open day, and commune with the Father in the spire of grass, in the corolla of the flower, in the waving harvest, in the sighing winds, in the tempest roar, in the broad expanse of stars, and, on the wings of thought, soar in his aspirations to the Infinite, and through its vast profound explore the hidden mines of thought which lie buried there.

It is in the perversion of the God-like, or Divinity, in man that all our errors and wrongs are committed. Instead of letting the native elements of the soul seek their own, and feed on the food prepared by a common Father for his children, we cramp the free-born thought and crush out the hopes of humanity. Instead of unfettering the mind, we strive to bind the bands tighter with our superstitions and falsehoods. We mock God with the cloak of hypocrisy, and then appeal to the precedents of the past for the palliation of the wrong. Man needs no restrictions. If let alone, his nature, like water, will seek its level, and the same harmony and equilibrium which we see in external nature will pervade the whole, with one common bond of union—that bond the bond of Brotherly Love. The fraternization of the race, therefore, should be the object of the philanthropists of this age. Until this is done—until man comes to recognize the brotherhood of his kind—until a unity interlinking a diversity is formed, we have but little to expect from the one-ideaism extant. Nothing short of one interest, one life, one eternal cementing of mutual ties, can satisfy the longings of the human heart. Its pulse-beats are for a common sympathy, not only here, but throughout the infinite spheres of an eternal life. This sympathy flows on, and flows ever from the Eternal Heart down through all. Its source is one—its overflows many. Through the voiceless echoes of the past come the death-groans of a dying humanity. Its requiem is borne on every passing breeze, and we hear its death-rattle in every stilled thought seeking utterance. Its resurrection is approaching, however. Already is there a shaking among the dry bones of ancient superstition and wrong. When the sun of truth will bathe a world of darkness in its glorious light, then will the Divine Era be inaugurated, then will God stand enrobed in majesty in his creature—Man.

M. C. C. CHURCH.

NASHVILLE, April 2, 1856.

## DOCTOR JAMES D. ROBINSON.

THE above name was as nearly unknown to your readers as he was to the majority of our own citizens; but my desire is (for future purposes) to make it more generally known, at least, to the latter.

He was a Canadian by birth, and some years ago went to Mexico as surgeon in one of the Illinois regiments, and acquitted himself with great success in that capacity.

About one year ago I made his acquaintance whilst practicing medicine in this city; and having made it I held on to it, for he was one of those men the more you saw of him the better you loved him, and could not help it.

He had studied Swedenborg and Davis, and could point out the truths or errors of either clearer than any man I ever read or heard.

Nominally an allopah, he had no particular system, but took as all great minds ever do, "truth wherever found." He possessed the rare faculty of demonstrating any point in philosophy by mathematical symbols, and all his problems were founded on the axiom "that two parallel lines never meet." From him I learned what Swedenborg meant by his "discrete degrees," much clearer than any of his exponents have ever made it.

He was engaged in preparing a work on his theory of "Molecular Attraction and Affinity," and it is the sincere regret of his friends that he did not remain here long enough to finish it. It would have created a profound sensation throughout the civilized world.

The Doctor was united to a lady whom he idolized some eight weeks ago, and on the 10th of March, about six weeks after his marriage, he left the house to procure a carriage with which to go shopping with his wife for their contemplated removal to Belleville, Ill. When in the carriage he was taken with collapse of the heart, and spoke no more in the body; and in this condition his wife found him when she opened the door. What a change for her!

As he has promised me several communications respecting life in the spheres, I can promise your readers that from what I know of his mental capacity, we will have something better than the average range of such revelations. They will be received by raps, and not so likely (if at all) to be influenced by the mind of the medium through whom they come. He made his first attempt last night (the 26th), and gave me a full account of his feelings during the change. It is too long to copy entire, and would not interest the general reader; but as bearing further testimony on a point which has interested me much, I will extract that part referring to it.

From the best light that I have been able to obtain from the Spirit-world I have learned that it is a "misfortune to die by violence;" that in a supposed case, should I be killed to-day by violence, and had I not so been assaulted I would naturally have lived here ten years longer; that my spirit would be obliged to remain in what is called the "Shadow-land" (Davis' Intermediate; Swedenborg's Purgatory); that until ten years before I became a fully organized spirit with a body, I should be, to all intents and purposes, an individualized spirit, could rap, write, etc., but yet not able to take that position in the spheres that my advancement entitled me to, until the said ten years had elapsed, and that until that time I would be more attracted to earth, than to the Spirit-world.

In other words, that we are placed here for a purpose by the Divine law, and that no act of mine or another's can violate that law; the purpose must be fulfilled.

His testimony is, "I had a dull consciousness. I knew what was done to recover me; yet I seemed to want to sleep without the power to tell you what I wanted."

"I felt as if I was under the influence of a powerful opiate, and remained in this condition until the third morning, when I became sensible of my father's presence and of other Spirit friends."

"I also became aware of the fact that my body held my spirit bound to it no longer; but I knew, too, that my birth was premature—that had I not have left the earth until this afternoon—that is, that he would have died naturally sixteen days later than he did by the excitement."

I have some more on the subject of "Swedenborg's Hell;" but this article is too long already.

Our circle meets weekly, and I will preserve his communications, and will furnish your readers from time to time with those I think worth it. ST. LOUIS, March 27, 1856. A. MULLENBERGER.

## ELIAS HICKS ON "NEW OPENINGS."

At a friend's house, a few days since, while casually looking over a book containing writings of Elias Hicks, known as a faithful member of the society of Friends, and one who contended zealously and faithfully for the truth, I found the annexed letter, which I trust may tend to remove the veil of superstition and tradition with which not a few of the members of the Society of Friends are blinded. It certainly will be received by many as a liberal and untrammelled promulgation of truth.

ELIAS HICKS TO WILLIAM POOLE.

JERICHO, L. I. 12th Mo. 7, 1823.

Could I pen down something that might be useful to the present and succeeding generations, and then be obliterated, it might not be amiss. But as I am looking forward in the faith that greater and brighter things will be opened to a succeeding generation than (I am persuaded) the people of this generation will bear, this makes me unwilling to leave anything of my experience that might tend to hinder the reception of those new and advanced revelations. For thou seest clearly, I trust, that the writings called scriptures, and those of our primitive Friends, are the strongest bulwarks made use of by the carnally minded to put to silence new openings of truth on the minds of the faithful in the present day.

BECAUSE, I think, a dead and dumb person being asked to give his idea of forgiveness, took a pencil and wrote—"It is the sweetness which flowers yield when trampled upon."



## OPPOSED TO ORGANIZATION.

We extract from the *Spiritual Universe* of the 12th instant, the following observations on the tendency of Spiritualism to individual freedom, and the opposite tendencies of certain believers to the bondage of theological forms and restrictive organizations. The Editor of the *Universe* never diminishes the force of what he has to say, by the excessive use of qualifying terms:

It is probably well known, by a majority of our readers, that much stress is laid, by many prominent and enlightened Spiritualists, upon the importance of providing for the religious wants of mankind; while some are endeavoring to give the new revelation a form and a character which shall be agreeable to the spiritual tastes and habits of sectarian religionists. Persons thus impressed, and thus inclined, have full liberty, and an undoubted right, to make the experiment. But, according to our present convictions, a plan like that will never succeed. It would at best be only a compromise with errors of opinion which had better be exploded, and with errors of practice which have been by far too long prevalent and fashionable. If Spiritualists have no higher object in view, than to get peaceable possession of Pulpits already desecrated and rendered intolerable by pride, dogmatism and intellectual stolidity, then may God have mercy on a benighted world! And, mark it—should a majority of Spiritualists be seized with a fit of longing after the leeks and onions of theological Egypt, or become the stationary expositors of either old or new ideas, the world, in the steady march of the ages, will trample them under foot, and go on its way rejoicing. We have seen that no religious theory of the present or of the past, can answer the demands of our nature; and, as well might we attempt to harness the whirlwind, or subdue the belchings of a volcano, as to chain down minds *once made free*, to a religion based upon a gigantic falchion, and doomed, by all the common sense in the world, to that kind of death, beyond which there is, and can be, no resurrection.

We doubt—and very seriously—whether Spiritualists can ever be subjected to anything like an external sectarian organization. Nor can we, from our humble plane of development, discover any good that can result from such an organization, admitting it to be practicable. And mark it as you will, all such plans are useful—*never* to the masses, but only to those who aspire to be the leaders of the masses. There is always priest-craft, or some other craft at the bottom of such philanthropic undertakings. And if this grand movement is only to result in a change of masters; if one swarm of flies are to be driven away, after being gorged by the life-blood of the world, that a new swarm of blood suckers may have a chance, then may all true friends of insulted and wronged humanity, stand aloof from it.

We are much mistaken if it be not a truth, and a truth worthy of profound consideration, that the tendency of Spiritualism is toward individualization. It cuts the oppressed and cheated soul loose from all unreasonable restraints, casts its self-constituted mediators out of the temple where its prayers are wont to be made, and causes it to stand before God, angels, and men, in all its nakedness, and yet in all the dignity of its heaven-derived nature. It wants no mediator, and detests the interference of priests. What then? Does it love and serve God any less? No—but it dispenses with the services of the priests; and, reading the lessons of heavenly wisdom, in the wide earth, and wider heaven, it becomes its own expositor, and under God, its own redeemer.

We say of Spiritualism, that it gives man a full confidence in God, because it confirms its eternal goodness—in Truth, because it teaches its immutability—in Immortality, because it demonstrates its reality as the result of the life that now is. And thus it supplies the great want of our common nature, and calls forth confined expressions of joy and gratitude, for a Providence so infinitely kind, and for gifts, graces and blessings so rich and so everlasting.

## Proposed Spiritual Association.

We have received a communication from A. M. Dignowity, M. D., of Mount Harmony, near San Antonio, Texas, giving a synopsis of the plan of a proposed spiritual settlement which he has been "directed by a high circle of Spirits" to send us for publication. The communication is somewhat lengthy, and we have room only for the following statement of its main points: A suitable piece of ground, some five hundred feet square, more or less, is proposed to be selected somewhere in that region; on the center of this a two-story octagonal building is to be erected and appropriated to circles, music, dancing, lectures, a school, etc. Around this building the ground is to be neatly graded, laid out in circular forms, with macadamized carriage-roads, and planted with ornamental trees, shrubs, flowers, etc. At suitable points on this domain, dwellings are proposed to be erected, and a printing-office, work-shops, stables, etc., are proposed to be built in the corners of the square lot which are not included in the concentric circles.

Dr. Dignowity has been laboring for many years, subjecting himself to much personal sacrifice, to bring about some social condition that would be more harmonious than that which now obtains, and he seems sanguine in his hopes of success in this project directed from the spiritual world. He requests us to invite in his name "all Spiritualists who are so situated as to be able to participate in this project, to come to that locality and establish a home for themselves," etc.

We give this brief statement of the Doctor's plans without expressing any opinion in regard to their practicability, or respecting the probabilities of their success or failure.

## The Spirits in Syracuse.

This *Onondaga Standard*, published at Syracuse, N. Y., gives the following editorial account of an evening's experience with the Spirits in that city, in the presence of a medium of the name of Van Vleck:

A table, covered with a cloth, stood in the middle of the room, and on it were placed a guitar, banjo, violin, and stage-horn. The medium was seated at the table, and the company formed a circle around the room, which was a small one, and left but little space between the feet of the company and the table. The medium then requested some one present to tie his arms, and fasten him to the chair with cords. This was done by a gentleman present, who took some pains to make the knots as complicated as possible. The company were then seated, and the medium apparently thrown into a partial trance, and in a strange tone of voice directed the lights to be extinguished. The medium then made some remarks purporting to be dictated by the Spirits, informing the company that the Spirit which was to conduct the exercises was named Charles Ames, and that the developments must be taken for what they were worth. The Spirits promised nothing, and as they asked nothing for their labor the company ought not to find fault with the developments.

After a few moments' silence the Spirits (through the medium) requested to sing, for the purpose of harmonizing the circle. This request was complied with by singing several well-known camp meeting hymns, in which most of the persons present joined.

While the company were singing, the guitar, banjo and violin were all distinctly thrummed, but no tune was played, and the instruments were evidently floated rapidly about the room, and thrown violently down upon the table. This was repeated a great number of times, both the instruments being distinctly heard, and at times in different parts of the room, sometimes over the heads of the company, and again on a level with their knees. Several members of the company were struck on various parts of their body by the flying instruments, and the violence with which they were thrown upon the table seemed sufficient to shatter them into a thousand pieces.

This performance was continued for some time, and occasionally a faint phosphorescent light would be seen in various parts of the room, occasionally streaming out like chain lightning, and at other times remaining in one position for several seconds and even minutes. The light was plainly visible to all present, but yet not sufficiently distinct to illuminate other objects in the room.

This performance continued for some time, the company holding each others' hands. At length it was intimated that the cords were to be untied, and in an incredibly short space of time the cord was thrown into the face of a gentleman, who was seated farthest from the medium. A light was then called for, and the instruments were examined by some persons who were astonished to find that they bore few marks of the severe usage they had undergone.

To carry religion, or rather the virtues of it, into a cold, stiff morality on the Sabbath day, and cast the virtues of Christianity off like a loose mantle six days of the week, shows that religion is abused rather than used.

## A MORAL PESTILENCE.

THE *Independent* makes the following very just remarks on "the moral pestilence" with which our city has of late been visited. The secular press is given to much talking about morals and the injurious influence of obscene prints on the people, especially the young; but the eagerness with which they seize on a divine's divorce-case, (which is no uncommon thing in these days) and the alluring and exciting manner of parading all the minutiae of lustful devices and places of debauchery before the people, render those journals as repulsive to a refined moral taste as the prints to which they refer. The natural inference to be drawn from their practice is, that they would as soon engage in vending such prints as any other, if it would pay as well or better in the long run. But they seem to apprehend that these cases come quite as often as they can be made profitable, perceiving as they do, that the most morbid appetite would in time be completely surfeited with such things. If it were not for murders, burglaries, debaucheries, and clerical infidelity, it is doubtful whether many of these papers would be sustained. Yet these very papers almost rival the infidel clergy in their pretensions to a refined moral sense that is terribly shocked at such monstrous immoralities. Brethren, sing:

"This world is all a fleeting show  
For man's illusion given."

We copy from the *Independent*:

Our city is just now visited with a moral pestilence that pervades the atmosphere and penetrates every dwelling with its contagion. A trial for divorce is proceeding in our courts, which, from the position of the parties, has gained great notoriety. An Episcopal clergyman of high standing, rector of a parish in the most fashionable section of the city, sues for a divorce from his wife on the ground of her alleged infidelity. The novelty of the case secures for it an unusual attention, while the developments of the trial from day to day reveal a scandalous state of public morals, even in high life, and stimulate a prurient curiosity. The columns of several daily newspapers are largely occupied with the disgusting details of such an investigation, and thus the poison concentrated in the court-room from the pest-houses of the city, is thence diffused every morning to the private dwelling of almost every citizen.

It may be a difficult question for an editor to decide how far the interests of justice and of sound morality require the exposure of crime through the press. But no interest can demand, and no plea can justify this parading before the eyes of the world of all the arts of low intrigue, of the secrets of the brothel, the devices of adultery, the testimony of impure witnesses, and the vile jests and lustful periods of lawyers professing to be gentlemen. Some reporters seem to delight in reproducing the basest scenes of this melancholy history. In particular we are surprised at the course of one of our most respectable dailies, which is ordinarily careful of its manners and its morals. The reporter of that journal, not content even with detailing the grossest features of the trial, sets these off with captions designed to make them more prominent and to provoke the reader to mark every passage of this degrading story. We are sure that the editors of that journal, on a moment's reflection, will correct the immodesty of its reporter.

We have heard of an incident that confirms our solicitude in the matter. A Christian father who has taken the utmost pains to keep the minds of his children pure even from the police reports of the daily newspapers, having a son at a rural school, he sends him the news of the day in slips cut from the morning's paper, thus avoiding what would be hurtful to good morals. What then was his surprise and pain at receiving from this lad a request for all the newspapers containing a report of Rev. Mr. Cox's suit for divorce, a part of which he had seen in a copy of the *Times*, which another school-boy had received from home? Imagine a company of lads pouring over the details of this case in the family newspaper!

This is but one of a thousand examples of the pernicious influence of such reports. They spread a moral pestilence over the land, and bring contagion to your door with the breath of every morning. Parents should give the greater heed lest the daily newspaper sow in the hearts of the children seeds of vice that shall hereafter yield a harvest of bitterness and woe.

## "Lyric of the Golden Age."

We extract the following editorial notice of Mr. Harris' last Book from a late number of the *New York Sunday Times*. As a testimony respecting the merits of the Poem, it is the more valuable as it comes from one who was confessedly prejudiced against its peculiar claims:

We confess to no little surprise on going carefully and candidly through this extraordinary intellectual production. It purports to be the inspiration, or perhaps we should say the dictation, through the Rev. Mr. Harris, of the Spirits of Shelley, Keats, Byron, Coleridge, Pollok, Rousseau, an East Indian Spirit denominated *Jada*, and a society of Spirits who inhabited, when in the flesh, some portions of Ancient Greece. Now, all this we admit, to a skeptic upon the subject of Spiritualism, seems more than slightly absurd. But however we may feel disposed to cavil, if not indulge in ridicule in the premises, a decent sense of justice compels us to say that the poems given are full of unquestionable ability; and whether Mr. Harris, or the distinguished shades alluded to, may rightfully claim their authorship, they are brilliant examples of a genius that would discredit no mind that has yet devoted itself to poetical development in the English language.

We did not peruse the previous work put forth by Mr. Harris, the "Lyric of the Morning Land." We conceived at the time the assumption of its spiritual origin to be so preposterous, that we allowed ourselves to be prejudiced against even a cursory glance at its substance and character. From the extracts that have appeared, here and there, our attention, since that period, we certainly feel that we have reason to regret the course we adopted. The poem in that volume credited to the Spirit of Poe, if not genuine, is undoubtedly the best imitation of his grace and style we ever remember to have seen. As to "The Lyric of the Golden Age," we do not hesitate to pronounce it superior, as a whole, to anything in the way of original poetry to be met with elsewhere at the present moment; and while we know not exactly what to think in regard to the origin claimed for it, and are not prepared to admit that the portions attributed to Byron, Keats, etc., strike us as peculiarly like what we should consider emanations from such intelligence, the force, the sublimity, the exquisite imagery, the choice phraseology, visible throughout every page of the volume, command both our admiration and our respect. If we had the space, we should like to enter into an elaborate critical analysis of our reasons for arriving at the opinions we have so frankly expressed, but we have not. We can not drop the subject, however, without adding that Mr. Brittan's introduction is a remarkably handsome and able piece of composition. It shows the scholar, the man of taste, and the gentleman.

## Found by Spirits.

MR. DEMAS HINE, of Austerlitz, Mich., writing to the *New England Spiritualist*, relates the following interesting fact which, scrutinized closely, can scarcely fail to be regarded as demonstrating the interference of an *ab extra* spiritual intelligence:

A Mr. Johnson, living a few miles from me, has become developed as a speaking medium, often under Indian influence. A few days since, he went into the woods and traversed backward and forward in almost every direction, in a black ash swamp, searching for timber—the snow being about one foot in depth, and almost as light as if newly fallen. After traversing the woods over, he went to several of the neighbors. Some day or two after, he missed from his pocket a bond, calling for a deed of a certain piece of land, on which he lived. He retraced his steps to his neighbors, in search of the lost article, but gained no intelligence in regard to it. He considered it useless to retrace his steps through the woods in search of it, as a light snow had fallen in the interval; but while at the house of his father-in-law, a mile or more distant from the swamp, a thought occurred that he might possibly gain some knowledge from an invisible source, through the process of writing. But this failed him, and he felt that further search would be waste of time. He stepped out of the door in order to go to his own house; but instead of going home, as he intended, an influence was thrown over him before he left the step by his faithful Indian guide, and he was marched on an Indian path, almost on a bee-line to the black ash swamp, crossing his own tracks often, but paying no attention thereto, nor halting to take thought by the way till he was suddenly stopped. His hand was moved to brush away the newly fallen snow, and there he picked up the lost article, entirely concealed from human view; and (to use his own words) after dropping on his knees in the snow, and thanking a kind Providence, he went joyfully home.

## New-York Conference.

SESSION APRIL 9.

DR. WARNER called attention to the freedom sought to be established and maintained by Spiritualists. He said he wished it to be understood that these meetings belonged to no individual, sect or party, but were free for the expression of any honest thought, either for or against the subject of modern Spiritualism, whether as respects its facts or the supposed natural deductions from them.

Whereupon Mr. ROBERTS immediately availed himself of the opportunity to say: If we would only become true Spiritualists—that is, let the petty manifestations alone and plant ourselves on the Bible, we should soon put an end to all discord. True Spiritualists have the Bible promise of an election to the office of *Judges of the world*; and though it might be thought by the carnal mind that he had assumed the duties of the office rather prematurely, he had no fear the judgment he was passing upon us would or could be reversed; for he meant to keep himself as wise as a serpent and as harmless as a dove, by virtue of which blessed resolve he considered himself infallible. He had often seen the Devil walk in among us, disguised in different ways. Last Sunday morning he appeared in the shape of a legal functionary of high repute who let off his "fery darts," which, falling upon the "hay, wood and stubble," the "spirit of the flesh," (which, by the by, seems to be Dr. Roberts' rock ahead) burst out in the afternoon in a general conflagration; all of which might be easily avoided if those who attend these meetings would but let these manifestations, as they are called, alone—bring a small Bible in their pockets and read it prayerfully while he expounded its meaning. This method Dr. Roberts seemed to think would act as a grand settler of all controversy.

Dr. WARNER wished to explain, that all responsibility for what is said here rested upon the speaker; and as the object of these meetings has never been very clearly defined, it will, almost of necessity, at times be perverted by those who do not enter into its spirit. He advised the exercise of true Christian forbearance when it did occur. It is the small price which we pay for freedom, and we can well afford it.

At this juncture, Dr. HALLOCK made some incoherent statements about modern fallacies and humbugs, which he seemed to think it was just possible might be found in quite a different direction from where they were piously reputed to exist in the greatest abundance; to which

Mr. TOOHY made a lucid, though slightly rambling reply; the upshot of which appeared to be, that he (Brother Toohy) was "a spiritual fossil, and required to be translated"—that it would pay far better to translate him than to explore the, as yet fruitless field of physical manifestations. He asserted the original fact that we lived in the nineteenth century; and then proceeded to lament that Spiritualism, through the misdirection of its advocates, had done so little for the world. In his virgin zeal for the cause he had hoped it would Christianize science, but it had done little or nothing as yet in that direction. He ascribed its failure to the fact of our having no admitted science of man, by way of capital, to begin business with. We had Bible haters and minister haters, but he appeared to think there was a great dearth of philosophers among us. So after kindly imparting the information that phrenology and physiology were things to be heard of in these days, Brother Toohy concluded with an iteration of the fossiliferous character of the human race and its need of a translation. What he wished it to be translated into, he did not elucidate with a clearness commensurate with the importance of the proposed change.

Mr. PARTRIDGE recalled a fact which occurred some sixteen years past, for the purpose of calling attention to a question which to him was of grave importance. A man in Brooklyn dreamed that he saw an intimate friend of his in the net of drowning, from off a vessel on Lake Erie. The vision was exceedingly vivid, containing several particulars not necessary to report, all of which were subsequently verified. The question is, Who or what produced it? Miles ascribed them, and yet so clearly was the scene portrayed upon his mind as to leave but little, if any, doubt of its reality prior to its final confirmation. He was awakened out of this dream by a violent shaking of a widow-shutter, as if by the wind, though the night was perfectly calm in this vicinity. Now the mode by which this vision, with all its wonderful correctness, was produced, is the important question. The most rational solution to him was, that the Spirit-guardian of the drowning man produced a *fit simile* of the distant scene upon the mental mirror of his friend, and, having completed it, awoke him to the eternal consciousness of its reality. But there are other Spiritualists who would solve the problem in a different way. In their judgment, phenomena of the class to which this fact belongs may be explained with reference to laws which belong to the manifestation of spirit in the body. If this be so, we ought to know it. He had seen many arguments, but no facts to sustain it as yet. Once established, it will render obsolete a vast amount of what passes for good current spiritual evidence, and go very far, in his opinion, to vitiate the integrity of the remainder. He proposed to bring the subject before the Conference at a future meeting in a more definite form for the purpose of earnest consideration.

A gentleman, whose name the reporter did not learn, wished an explanation of a fact, which he believed was supported by the concurrent testimony of all media—that Spirits usually appear in the ordinary habits of mortals. The explanation generally tendered, that they appear so the better to establish their identity, was not satisfactory to him, because Spirit children, whose identity was not in question, appeared to media dressed in the same manner.

Mr. POOL had a word to say, by way of explanation of the difficulty suggested for consideration by Mr. Partridge. Soon after he became a Spiritualist, he had a strong desire to see his father, who was in the Spirit-world. He thought it the more rational, inasmuch as he had been seen years before by his mother. His wish not being gratified, he asked an explanation. His father replied (through the medium) that his appearance to his mother was accidental, and wholly without consciousness or volition on his part. Subsequently his father appeared to him in a dream. This, also, was declared to be a mere accident, without any knowledge on the part of his Spirit father, that he was seen by him. From which he concludes, that God is much nearer to us than any of the Spirits, and uses them for his own purposes when they do not know it. This did not appear to lift the subject wholly out of its original difficulty.

Mr. FISHER volunteered. But first he had somewhat to say (pursuant to a request) on the philosophy of *unity in diversity*. There is a philosophy underlying all apparent discord and differences of opinion, which, if understood and appreciated, would make perfect unity among men without the least harm to the inevitable diversity of the human family. *Unity is not inevitable, though diversity is a matter of necessity*. No two human beings are exactly alike, nor can they ever be. Yet all mankind who know any thing about it unite in affirming that two and two make five. Now if this be true in numbers, may it not be true in all things else? If a man does not know that two and two make four, there is still no necessity that he should positively differ from those who assert that two and two do make four. All that is required of him is to remain *neutral and passive* until he obtains further light on the subject. In this there can be no breach of harmony. The angels of heaven, notwithstanding their almost infinite diversity of intelligence, do not positively antagonize with each other in their belief. They may, in fact, be said to believe essentially alike, so far as they have definitely formed beliefs. Whatever proposition they do not understand, and hence can not receive, they do not dispute, but hold themselves in a neutral and receptive state until they know more about it, and the disposition to force an opinion or a truth which was unadapted to the mind of another, is there unknown. When the kingdom of heaven is established on earth, the same law will govern us. If, said Mr. F., my brother knows a thing, and I do not, let him tell it me. If he has done so I can not see it as he does, I leave it, simply claiming that that man that he shall not attempt to force it on me, and that he shall listen to the utterance of my views with the same candor and good Spirit with which I have listened to his. He thanked God that the longer he lived, the less he felt disposed for contention. He could unite with the Calvinist, the Catholic and the Universalist, for he found truth in the *divine interiors* of them all, however erroneous they might be in their externally elaborated and *humanized forms*. It is not possible even for a man's belief to be wrong in its *interior essence and spirit*, if his heart is first right before God. Thus all religions are the same in essence, as all men are; and if we would have unity on earth, we must copy the example set by the angels in heaven, in first uniting our hearts to God, and thence to each other, and then passively leaving our heads to write themselves as they may.

But to the question of Mr. Partridge: Were it asked whether a Spirit, as such, could be seen by our external senses? he would answer, No. But many facts are on record, (some of which were cited) where persons in the body had been seen by others, though at great distances apart as to the external, in which cases he supposed the Spirit left the body, but still remained in the life of the external senses, and in that condition *en rapport* with the external senses of the distant person, so that in that case, would necessarily see him, hear him, and feel him, as an

external man. The man who while in the act of drowning in Lake Erie, was seen by his friend in Brooklyn, had evidently not yet entered the Spirit-world; was not yet in the normal state of the Spirit; was still on the plane of the external senses, and hence could address the external senses of his Brooklyn friend as definitely as if his dying body had stood before him. Mr. F. then proceeded, briefly, to explain his views respecting the nature and relations of material and spiritual entities. There is as much substance in the spiritual world as there is in this world; but material and spiritual entities differ by a *discrete degree*. For this reason we can not see spiritual entities through the material organs of sense; for the same reason a Spirit while in its *normal state* as a Spirit, can not see material things as such. But as by magnetic or other processes, a man may be internalized and made to see spiritual entities by means of his *interior senses*, so a spiritual entity, under suitable conditions, may, by inverse processes, be *externalized*, brought into relation with the material world and the material organs of sense; and in such a case it is *self evident* that its whole substance and form would be apparent as an *external substance and form*. In this way Mr. F. accounted for the external appearance of the drowning and not-yet-internalized man, as well as for the external appearance of Spirit hands, etc.

Adjourned. H. T. HALLOCK.

## CLERICAL INQUIRERS.

We give the following extract from a letter from a clergyman, as an illustration of the views and feelings of a continually increasing number of the more liberal minded persons of that profession, in respect to the question of an existing spiritual intercourse. Our clerical friend sends us his name, with a remittance for subscription to the TELEGRAPH; but he prefers that we should use only his initials until he shall have completed his investigations.

"I have examined the claims of Spiritualism some, and am so far interested in it that I am anxious to know more about it. I have a sort of deep instinctive belief that it is true. I hope it is. I see nothing inconsistent in the theory; but still it may all be delusion. I wish for more light. There have things come under my own observation and experience that I can not account for on any other philosophy. I have read all I can find against it, and still it does not explain the mystery. I am not yet prepared to make a public avowal of my belief in it. I wish for greater demonstration. If true, it is one of the most sublime and beautiful doctrines ever inculcated. And although it may be naught but a dazzling error, yet it seems to me that it is far preferable to many systems that are held up every week for the comfort and consolation of mankind. It is indeed one of the finest ideas ever conceived, that a man is not placed here in an entire reliance upon his own strength—a poor, forlorn wanderer, with no guide save the suggestions of his own corrupt nature—but that there is ever near him a guardian Spirit, whose kindly counsels attend him on his pilgrimage. The argument for such a theory seems to me to be very plausible. And who can affirm that such beings do not exist?—that they are not one of the numberless mysteries that envelope our being? Life itself is a wonder, full of inscrutable mysteries. Our very existence is one great riddle. And who shall dare to fathom the Almighty? Who can even explain the first principles of nature's laws? Why, then, should this new doctrine be so startling to reason?"

Of the same nature, and equally sublime, is the doctrine that the departed spirits of our friends and relatives are permitted to revisit the earth, and to hold communion and mingle their sympathies with the objects of their affections. When we think of the anguish of parting with those we love—of looking for the last time upon the face that has smiled away our woes—how gladly do we cling to the idea of their returning to soothe our distress, to give us words of encouragement, and to lend their invisible influence to lead us away from the allurements of vice? Such a belief, it seems to me, would soften the bitterness of separation, and completely rob death of its sting. It is indeed a painful thought, that the forms that have insensibly entwined themselves about us until they have become linked to our very being, as it were, must be torn away and wedded to the dust; that the eye which beams upon us with tenderness unutterable must become dim in death, and the voice which so oft has cheered us with its sweet music must falter its last farewell! No more chilling is the thought, that the loves and the friendships, and all the other endearments that lent a charm to existence, must perish with the heart's last throbs. But if you can believe that the love once so fond faded not with life's taper, but is still operating with ever increasing confidence and affection; that the friend once so warm and pure is still sympathizing in your joys and sorrows—clinging to the hope, woe it to your soul, though it be a delusion—a cheat. If it is a cheat, it is a glorious one, and will do no real harm.

I well know the odium that has always been heaped upon those great minds who have made discoveries of truths new to the world, and have had the moral courage to proclaim them. The great mass of mankind are, and always have been, willing to crucify their greatest benefactors. But the great question should be, "What is truth?" I am not of that class to be daunted by menaces. I intend to investigate any and all subjects that may be presented, and receive or reject according to evidence.

Yours, etc. G. S. A.

HOPKINSON, ST. LAWRENCE CO., N. Y., March 29.

## DR. HARE'S CRITICISM AND COMPLAINT.

I HAVE carefully read and examined my communication published in the TELEGRAPH of Saturday, March 1, to which Dr. Hare takes exception in his reply through your columns. I can not find fault therein which, in my judgment, calls for such a warmth of feeling, or warrants the interpretation he gives it. Surely Dr. Hare will concede that I and all others of his readers are free to judge for ourselves the *intelligency* of his opinions, and may dissent therefrom without being held as questioning his integrity. He does not claim for himself infallibility, and if he did, it would be freely denied by others as well as myself. Nor should he claim for either himself or his particular Spiritual teachers, any other or higher deference than our reason can accord to their opinions for their intrinsic merit. Veneration for men and for book authority is nearly out of fashion now. The question whether a table is moved to and fro as requested, without any visible human agency, is now generally deemed within the powers of the "unlearned" intelligently to decide when witnessed. It needs no professor to authoritatively decide this. We have now to do mainly with the *intelligency* contained in the *opinions* of the learned who seek to enlighten others; and as we find the "scientific and educated classes" generally disposed to ignore common sense in their attempted refutations of what is termed Spiritualism, I submit that it is rational for the "common minds" to feel some claims to equality of intelligent judgment thereafter.

The question whether Dr. Hare's criticisms of the teachings, precepts, etc., of Jesus, indicate a prevailing prejudice biasing his judgment and beclouding it, is a matter of opinion about which other minds may and do differ. It is my opinion that he is so biased; and I supposed that if it was so, the harsh imputations of "skepticism," "infidelity," etc., which he may have encountered heretofore, would, in some measure at least, explain it. But of this I feel certain, to wit, that there are many—very many professing Christians, who revere the Bible with entire sincerity of belief in its alleged inspiration, as honest in their opinions as either Dr. Hare, myself, or others who dissent from them; and, if criticizing the intelligency of opinions is to be construed as impeaching integrity, or suggesting bias of education, preconceived opinions, etc., is to be deemed offensive and calling for censure, then are Dr. Hare's opinions on religion or Christianity, as published in his book, most objectionable and offensive to a large portion of our communities.

I have no desire, however, to have a controversy; but my freedom to think and judge opinions of others, publicly expressed, I must maintain. One word as to the idea of the "vegetable giving birth to the animal" being so new to him. The spirit of the quotations made by him in support of the geological theory, teaches the doctrine of the animal kingdom being developed from the vegetable, and the human from the animal, and surely this doctrine is expressly asserted in about all the books purporting to be from Spirit sources which exhibit any degree of mind and thought sufficient to arrest our attention. Does Dr. Hare believe man was a special creature of Deity, at some period in the past, after earth teemed with vegetable life and forms? If not, how does he explain the geological theory as contained in the quotations published in his book? Consistency is a jewel of great price. If Dr. Hare's Spirit-friends teach—as other seemingly equally intelligent and moral Spirits do—the geological theory, let him catechize them some as to the basis of their opinions, as they may enable us to comprehend the law for such "a progression of life," from the lower or animal form up to the higher or human form. If the theory is true, there must be such a law.

When Spirits say, We believe thus and so, but can not give any intelligible reasons for their belief, I claim the liberty to think how far I can regard their judgment as worthy of my confidence. I cannot be satisfied with the dogma, that the progressive unfolding of form from chaos to man was imperceptibly made by a series of perfecting and refining degrees, as your Norfolk correspondent says.

PHILADELPHIA, March 31, 1856.

## OUR FATHER WHO ART IN HEAVEN.

BY HENRY CLAY PRESTON.

FATHER in Heaven! we bow to thee,  
Poor humble worms of the sod,  
And own thee as the source of all—  
The only true and living God!  
The countless worlds that roll through space  
In spheric harmonies proclaim  
That thou art King and Lord of all—  
O hallowed be thy name!  
Imprisoned in this dark estate,  
Like exile from his native home,  
We blindly grope through doubt and sin—  
O let thy Kingdom come!  
Against thy just and holy laws,  
Our proud, rebellious souls have striven;  
O Father! let thy will be done  
On earth as 'tis in Heaven.  
With earthly wants, and low desires,  
Our Angel-natures starved and dead,  
We call on thee as helpless babes—  
Give us this day our daily bread!  
With contrite hearts and pleading sighs,  
We fall before thy throne:  
As we forgive a brother's sin,  
O God! forgive our own!  
Let not the lurking tempter's art  
Seduce our erring souls from thee,  
But save us from all evil, Lord!  
In time, and in eternity.  
Almighty God! to thee is due  
The glory of the earth and Heaven;  
All praise, all faith, and holiest love,  
To thee alone is given!

WASHINGTON, D. C., 1856.

## SPIRITUALISM IN ALBANY.

ALBANY, March 26, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Seeing so many cheering words from nearly every section of our country, relative to the progress of Spiritualism—the cause to which you have so nobly devoted yourselves—and nothing from this city, I am induced to make this note of our progress, for the readers of your very valuable paper, that they may know that this staid Dutch town is not entirely beyond the beneficent influence of this modern unfolding from the other world.

To those who are now basking in the sunlight of the nineteenth century, every evidence of the progress of humanity is easily discerned; and to them Spiritualism speaks with a mighty voice. The vivid flashing of its heavenly light that distinguishes our time, conveys to their consciousness the knowledge that God yet lives, and is drawing his children in nearer and more conscious relations to himself. The methods which he employs to effect this end are as manifold as are the differences that distinguish one individual from another; yet they all tend to the same glorious consummation.

The evidence of the progress of Spiritualism in this city is not made manifest so much in so-called miraculous demonstrations and exciting wonders that attract and please the lovers of the marvellous, as it is by the cool and steady onward movement of the mass of minds. In all intelligent circles the subject can be discussed with a candor and good feeling that but one year ago would have been impossible; and all yield to the involuntary homage of respect.

In January last there was effected a union between the more independent and free minds composing the Universalist society in Greene street and the Unitarian society in Division street; and, in bringing together these two societies of different creeds, it was arranged that no distinctive creed should be preached, but that they should have a pastor who, on a wider platform than either sect, would unite the whole. Happily their choice fell upon the Rev. Mr. Mayo, formerly husband of the late Sarah C. Edgerton Mayo, widely and favorably known. Mr. Mayo's sermons have the effect of pleasing not only his own congregation, but nearly all of the more intelligent non-creed and non-church affiliated citizens who have as yet heard him. Nearly all of the active, outspoken Spiritualists of a year since, are at present pew-holders under his ministrations, and he can have no warmer friends to the philosophy of his sermons than the latter.

I have been told that Mr. Mayo is not a professed Spiritualist, but certain it is that his sentiments, from whatever source imbibed and by whatever name called, are Spiritualism, fully spoken. Be assured that a good work is being done in Albany by Mr. Mayo, and its fruits will soon be made apparent.

I might extend this in recounting to you many pleasing and peculiar incidents that have occurred to the more favored among us in our many pleasant *tele-contacts* with our Spirit friends; but those to whom the accumulated facts already recorded have no voice, will not be benefited by anything I can relate.

Truly yours, G. R.

## LETTER FROM ILLINOIS.

LINCOLN, WARREN CO., ILL., March 29, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In all quarters from which we hear, Spiritualism seems to be progressing. Mr. Courtney has given three lectures in Monmouth—two on Sunday last, and the third on the Monday following. I could not attend, but from hearsay I judge his words had a telling effect. It seems he did much toward "breaking the ice" in other words, in leading men to use their senses instead of donning a long-face belief in vague notions.

I would by no means condemn a suitable respect for the opinions of others; for it is by contact the sharp points of our belief are knocked off. Still, let no man believe until he has handled the evidence, digested and assimilated it—and above all, let no man assume to say what you or I must believe, alleging antiquity as proof of the truth of his views of God's attributes and laws. Nothing so degrades the reasoning faculties as a blind adoption of tenets, never asking the "why or wherefore." If it be maintained that such and such doctrines contain the true theory of man's relation to his Maker, because they have been handed down from time immemorial, and acted upon to a good effect, if you please



## Interesting Miscellany.

## ETERNAL JUSTICE.

BY CHARLES MACKEY.

The man is thought a knave or fool,  
Or bigot, plotting crime,  
Who, for the advancement of his kind,  
Is wiser than his time.  
For him the hemlock shall distill;  
For him the axe be bared;  
For him the gibbet shall be built;  
For him the stake prepared:  
Him shall the scorn and wrath of men  
Pursue with deadly aim;  
And malice, envy, spite and lies,  
Shall persecute his name.  
But truth shall conquer at the last,  
For truth and round we run,  
And ever the right comes uppermost,  
And ever is justice done.

Pace through thy cell, old Socrates,  
Cheerily to and fro;  
Trust to the impulse of thy soul,  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they can not quench the fire of thought  
By any such deadly wine.  
They can not blot thy spoken words  
From the memory of man,  
By all the poison ever brewed,  
Since time its course began.  
To-day abhorred, to-morrow adored,  
So round and round we run,  
And ever the truth comes uppermost,  
And ever is justice done.

Plod in thy cave, gray Anchorite,  
De wiser than thy peers;  
Augment the range of human power,  
And trust to coming years.  
They may call thee wizard, and monk accursed,  
And load thee with disparage;  
Thou wert born five hundred years too soon  
For the comfort of thy days.  
But not too soon for human kind:  
Time hath reward in store;  
And the demons of our sins become  
The saints that we adore.  
The blind can see, the slave is lord;  
So round and round we run,  
And ever the right comes uppermost,  
And ever is justice done.

Keep, Galileo, to thy thought,  
And nerve thy soul to bear;  
They may gloat o'er the senseless words they wing  
From the pangs of thy despair:  
They may veil their eyes, but they can not hide  
The sun's meridian glow;  
The heel of a priest may tread thee down,  
And a tyrant work thee woe;  
But never a truth has been destroyed:  
They may curse it and call it crime;  
Perverse and betray, or slander and slay  
Its teachers for a time.  
But the sunshine shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.

And live there now such men as these—  
With thoughts like the great of old;  
Many have died in their misery,  
And left their thoughts untold:  
And many live, and are ranked as mad,  
And placed in the cold world's ban,  
For sending their bright far-seeing souls  
Three centuries in the van.  
They toil in penury and grief,  
Unknown, if not maligned;  
Forlorn, forlorn, bearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the truth comes uppermost,  
And ever is justice done.

THE PHILOSOPHY OF SNEEZING.—A sneeze always indicates that there is something wrong. It does not occur in health, unless some foreign agent irritates the membranes of the nasal passages, upon which the nervous elements are distributed. In case of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezings which then occur. The nose receives three sets of nerves—the nerves of smell, those of feeling, those of motion. The former communicate to the brain the odorous substance with which they come into contact, in a diffused or concentrated state; the second communicate the impressions of touch; the third move the muscles of the nose, but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited in a high degree. A grain of snuff excites the olfactory nerves, which dispatch to the brain the intelligence that "snuff has attacked the nostril!" The brain instantly sends a message through the nerves of motion to the muscles, saying, "cast it out!" and the result is unmistakable. So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defense. It were too feeble to accomplish this. An allied army of muscles join in the rescue, nearly one-half of the body assumes against the intruder; from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. During this operation, the lungs become fully inflated, the abdominal organs are pressed downward and the wall of the palate drops down to form a barrier to the escape of air through the mouth, and now all the muscles, which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff which has been causing irritation therein. Such, then, is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, a third, and a fourth; and not until victory is achieved, do the army of defenders dissolve their compact, and settle down into the enjoyment of peace and quietude.

POPULAR LIES.—REV. E. H. Chapin, in his lectures upon "practical life," hits off one of the popular vices of society in a very effective manner: "Lies of action are blood relations to lies of speech, and oral lies constitute a small share of the falsehood in the world. There are lies of custom and lies of fashion; lies of padding and lies of white blouse; lies of the first water in diamonds of paste, and unblinking blushes of lies to which a shower would give quite a different complexion; the politician's lies, who, like a circus rider, strides two horses at once; the coquette lies, who, like a professor of legerdemain, keeps six plates dancing at the time; lies in lively sandwiched between bar gains; lies in lively belted republican coaches, in all the pomp of gold band and buttons; lies of red tape and scaling wax; lies from the cannon's mouth; lies in the name of great principles that might make dead heroes clatter in their graves; Malakoffs of lies, standing upon sacred dust, and lifting their audacious pinnacles in the light of the eternal heaven! Need we say what an uneasy slushy vanity was that which would not let a man appear as he really is, but makes him afraid of the world and of himself, and so keeps him perpetually at work with subterfuges and shame? He is dissatisfied with his own character, and so issues false stock. O, how much better for himself and the world for man to be true, what God and unavoidable circumstances have made him to be, than to come out and dare say I am poor, of humble birth, of humble occupation, or don't know much! What a cure this ingenuously would be for social rottenness and financial earthquakes! How much sweeter and purer these actual rills of capacity and possession than this great blackish river of pretension, blown with bubbles, and evaporating with gas—how much better than this splendid misery, these racks and thumb-screws that belong to the inquisition of fashion, and thousands of shabby things, the shabbiness of all being too proud to seem just what they are!"

FREE LOVE IN THE CHURCH.—A recent work by David E. Allen, D. D., Missionary of the American Board for twenty-five years, has caused considerable excitement in the East by probing an old sore, and thus showing that the Episcopalians, Presbyterians, Baptists and Congregationalists, allow their heathen converts to have unlimited concubinage. Dr. Allen says, "He (the heathen convert) will be permitted to retain his marital connection with all his wives." "Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, according to their views of duty." The Calcutta Mission Conference, composed of all the above named sects, passed a formal resolution that heathen converts "should be allowed to keep all their wives." If the Mormons or Spiritualists thus established free love, we would hear eloquent denunciations from many a pulpit that is now dumb. What a dreadful thing Mormon polygamy is! How horrible it is to think of free love Spiritualists! But then converted heathen—oh that is a very different thing, especially when they join our church. It is now our bull that has gored the neighbor's ox, and we must deal very properly with the matter.—*St. Louis Sunday Herald.*

INTEREST.—REV. H. W. Beecher, in his last letter to the New York Independent, thus gives his opinion upon farming upon borrowed capital, and one of the best definitions of interest that we ever read: "No bluster draws sharper than interest does. Of all industries, none is comparable to that of interest. It has no sound in its footsteps, but travels fast. It gnaws into a man's substance with invisible teeth. It binds industry with film, as a fly is bound upon a spider's web. Debt torts a man over and over, binding him hand and foot, and letting him hang upon the fatal mesh until the long-legended interest devours him. There is no crop that can afford to pay interest money on a farm. There is but one thing raised on the farm like, and that is the Canadian thistle, which swarms new plants every time you break its roots, whose blossoms are prolific, and every flower the father of a million seeds. Every leaf is an evil, every branch a spear, and every single plant is like a platoon of bayonets, and a field full of them is like an armed host. The whole plant is a torment and a vegetable curse. And yet a farmer had better make his bed of Canada thistles, than attempt to lie at ease upon interest.

In regard to the death of great men in great places, at the present juncture, the Louisville Journal thus speaks: "The days in which were giants are fast becoming legendary. The nation is cursed with small men. There is undeniably a universal dearth of moral heroism, there is no earnestness, no intellectual elevation in the land. The country languishes vainly for the kindling thoughts of those great historic intellects that so lately were wont to quicken its mighty pulse, and to send the blood thrilling through the popular heart. It sickens beneath the debasing rule of sycophants and pretenders. We trust that the day of deliverance is near, and when it comes it will bring the abused country a release for all time."

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